23: Franck--281-282 T-2 (1924) 1926 Laotians
116, 144, 644, 177.64 France
636.64

"The huge commissaire, now half invalid but still a great force in his province, and beloved apparently by all classes of its residents, was a survival of the earlier colonial days, when a man in his present position was virtually king [282] of all he surveyed. His half-dozen pure-blooded dogs all wore stout canvas pants to assure their offspring against mixture with the local mongrel breed. But some officials had not taken the same precautions with themselves, and had several brown-complexioned children at school in Hanoi, though they were bachelors."

26: Brodrick--60 [2] S-3 (1939) 1944 Laotians
116, 144, 171

"The inhabitants--or rather the civilized inhabitants--of the Laos country are of the same stock as the Siamese--at least they speak an allied language and they appear to be the same people as the Laos in northern and eastern Siam."

/9/

CHAPTER II
ETHNOGRAPHIC OUTLINE
. PREHISTORIC HYPOTHESES

Laos is a geographical expression which does not correspond to any ethnographic reality. To be sure, within the last thirty years it has taken a place in the French Indo-Chinese Union, it possesses an administrative life all its own, and a political status, /10i/ although vague, which does not resemble that of any other country. But if one wishes to trace the main lines of its history, or more exactly to study the succession of peoples' migrations which resulted in the swarm of races which inhabit it today, one must abstract it from its present political limits and situate it in the whole of the Indo-Chinese peninsula. Its river frontier has, in /101/ fact, never constituted a genuine barrier in the west, for the basin of the Mékong is separated from that of the Ménam only by slight undulations. Thus the Laotian on the left bank and the Siamese on /10/ the right bank resemble one another like brothers.

I L 174

The great obstacle is in the east. It is constituted by the Annamitic Chain which has divided the Indo-Chinese peninsula, from the point of view of race, religion and civilization, into two distinct sides: the eastern slope, which is the domain of the Annamites, a people of Mongol civilization; and the western /144/ slope which is occupied by Laos, Cambodia, Siam and Burma, "the abandoned rear guard of the peoples of Indo-European civilization" (1).

I L 174 101

1. Cf. R. Meyer, Notice ethnographique.

Between these two ethnic zones "the antithesis is more striking than between the Germanic World and the Latin World. The one, the Chinese zone, contains the yellow, impenetrable world whose fabulous past has imposed on the people of Annam, crushed down as they are in their coastal plains, the sacred prestige of its 'characters' which are to it what Pali and Sanskrit are to the races of Hindu origin, and Latin and Greek are to European peoples. The other, the Indian zone, has nurtured the slow evolution of the gentlest peoples of the earth and favored the blossoming of the

I in northern Indo-China, whose inhabitants were obliged to have re-
L course to /13/ China in order to obtain iron farming implements.
172 According to the discoveries of Indo-Chinese geologists and the learned studies of Dr. Verneau (1), these primitive populations

I
L 1. Cf. R. Verneau, Les récentes découvertes préhistoriques
174 de l'Indochine (comptes rendus de l'Académie des
162 Sciences, 1924). -- H. Mansuy, Contribution à l'étude de
144 la préhistoire de l'Indochine, 1923-1925. -- E. Patte, Notes sur le préhistorique indochinois, 1925.

presented the same characteristics as may still be found "in the islands of Malaysia, from Sumatra to the center of Borneo, among the tribes which constitute the Indonesian group." Today they are known as Kha in Laotian lands, as Moï in Annam and as Pnong in Cambodia. Among these Khas, "There are unquestionably various types. In some of them we recognize without any difficulty the influence of Mongol blood which has modified the characteristics of the primitive race in varying degrees. But if we eliminate these half-breeds who are more or less impregnated with yellow blood, we are left with dolichocephalic, hypsicephalic individuals with pentagonal heads... who closely resemble the old race which once lived on the frontiers of China. It is therefore becoming increasingly probable that the Indonesians and the Khas are both descended from a stock which used to live /14/ in the north of the Indo-Chinese peninsula"(1).

1. R. Verneau, Les crânes humains du gisement préhistorique de Pho-Binh-Gia. -- L'Antropologie, pp. 558-559. Quoted by H. Mansuy in the Mémoires du Service géologique de l'Indochine. Vol. XII, fascicule II, 1925, vi, p. 9.

I From the state of his knowledge on the Indo-Chinese Neolithic
L period in 1925, H. Mansuy has concluded: "These Indonesians
174 form a group of remarkable homogeneity whenever they are not impregnated with the blood of the genuinely Mongoloid races in the midst of which they are disseminated... Through their cranial morphology and their short faces, they are linked to the disharmonic dolichocephalics of the end of the Pleistocene and to the Cro-Magnon type... The real similarity between the men of the last phase of the Pleistocene in Europe and the Indonesian group which

Although not organized at first, their bands gradually formed 175*
into armed contingents which soon became known under the names 563
of /237/ black, yellow or red Flags, depending on the color of
their banners. In contrast to the Meos, who were called White
Flags (1) and whose settlement fifteen years previously had, on the

1. See above, pp. 212 and 213.

whole, been permanent and not too violent, the Hos waged a war
of brigandry which calls to mind the sinister exploits of the Grandes /579/
Compagnies which were dismembered by Du Guesclin. They razed
villages, held the terrorized inhabitants for ransom, or else hired
themselves out to the inhabitants to protect them against other
bands. The cantons of the Black River were the first to fall prey to
their pillaging, but then the leaders of the region came to terms
with them, interested them in their internal disputes, took them
with them to the Tonkinese delta to aid the Annamites against the
French, and finally sent one band against another in the Laotian
territories which they devastated as far as Nong-Khay. Both mili-
tary and diplomatic action had to be taken by France following the
first Pavie mission in order to suppress them. Those of them who /144/
did not go back to China abandoned their guns to become farmers,
married Thai or Kha wives and thus created a stock of mixed blood
which, by successive crossings, /238/ merged into the mass of the
population.

Restitution of the Prabang by Siam (1867). In the midst of all 648*
the cares which the threats of these invaders caused him, Tiantha- 175*
Koumane had the satisfaction of restoring the venerated statue of 778
the Prabang to his people.

Carried off to Vientiane by Thao-Nong in 1707 and ravished
successively by Chulalok in 1778 and by Bodin in 1828 (1), the

1. See above, pp. 47, 133, 156, 158 and 174.

kingdom's ancient palladium was finally returned by King Mongkut,
in 1867, to Fa-Ngoun's descendant, who sent the Oupahat Oun-Kham
to Bangkok to take solemn possession thereof.

Taken by land as far as Xieng-Mene (Luang-Prabang right bank),
it was displayed for seven days and seven nights at the landing of

149: Reinach--94 G-3 (no date) 1901 AM1 Indochina
Laotians AM8

At the present time labor is what is needed to place under cultivation the land which is still lying fallow. Indeed, scarcely 30,000 square kilometers are cultivated out of the 80,000 which could be used. Once placed under cultivation these 50,000 square kilometers (1) could support from [126] 500,000 to 600,000 new inhabitants,

(1) About 15,000 square kilometers in northern Laos and 35,000 in southern Laos.

at the rate of ten or twelve inhabitants per square kilometer.

2. RACES

The population of Laos can be divided into four large distinct categories. These are:

1. The Thais, that is to say, all the people who speak, write or understand the Thai language with a few slight differences either in pronunciation, the construction of words, orthography or writing. This race is subdivided into several types or varieties which are: The Laotians (or Lao or Phou-Lao) (1).

(1) We have created the word Laotian by derivation to designate the inhabitants of Laos in general, but in reality there is one variety of the Thai family, the most numerous one moreover, which bears the name Lao or Phou-Lao. The whole of the region included in the Mékong basin above Cambodia and in the basin of the Upper Ménam is called Muong-Lao, Xieng-Lao, or land inhabited by the Phou-Lao.

The Phou-Thais.
The Khao-Thais.
The Dam-Thais.
The Deng-Thais.
The Neua-Thais.
The Phou-Eunes.
The Youns.
The Lus.

162
• 144
197

2. The Khas (2) or descendants of the prehistoric aborigines.

(2) In Laos the word Kha means slave, individual of inferior and scornful condition, or else one who lives as a savage. The name, which was applied by the last invaders of Laos to the races which had preceded them there, has the same meaning as Moï in Annamite, Stieng or Peunong in Cambodian and Orang Oulou in Malay.

They mixed with newcomers to form a large variety of secondary tribes which, despite their common origin, differ from one another in type, language, dialect or idiom, mores, customs, dress, etc.

[771
212]

The Khas have no form of writing, except for the Khouènes and the Khmous who have been partly converted to Buddhism while their [127] fellows have clung to a crude fetishism in which belief in spirits (Phis) prevails.

[641]

A few of these tribes have not yet submitted to our domination and do not pay any taxes.

The principal Kha tribes in Laos are the following:

a) In northern Laos. (The names below should be followed by the word Khas.)

1. PURE KHAS

Khouènes-Khao.	Koussoungs.	Bos.	Kouangs.
Khouènes-Dam.	Bits.	Sapouans.	Saks.
Lemets.	Phèng-Mis.	Kasèngs.	Mouçeus.
Leups.	Sos.	Tiols.	Khmous.
Lawas.	Stèngs-Di.	Alous.	
Khos.	Giois.	Ouxas.	
Khouis.	Hock-Roï.	Panas.	

2. KHAS MIXED WITH LAOTIANS, THAIS, LUS AND YOUNS OR IN THE COURSE OF CHANGE

Oks.	Sos.	Phongs.	Phou-Thuongs.
Youngs.	Souès.	Laos-Nîcs.	Phou-Oks.
Phou-Phays.	Sèks.	Phou-Thengs.	

162
144
197

3. KHAS MIXED WITH HÔS, MÉOS AND YAOS

Khas-Hôs. Lolos.
Ounis. Sidas.
Hô-Kias.

b) In southern Laos.

1. PURE KHAS

Djaraïs.	Mane.	Katongs.	Cédangs.
Nia-Heuns.	Halang-Doang.	Katangs.	Radès.
Alaks.	Salèngs.	Niès.	Habans.
Tiem Poueüns.	Peunongs.	Phou-Khaos.	Goclars.
Lovès.	Tha-Hoïs.	Khon-Tou.	Bahnars.
Braos.	Vêhs.	Banams.	Rognaos.
Souks.	Sos.	Bos.	Sèks.
Sèngs.	Hin.		

[128] 2. KHAS WHO ARE LAOTIAN-IZED OR IN COURSE OF CHANGE

Bolovens.	Pou-Bathièngs.	Lovès-Lao.	Phou-Oks.
Ongs.	Toueis.	Souk-Khok.	Phou-Phays.
Pou-Thongs.	Laos-Niôs.	Souk-Nîa.	Phou-Thuongs.

3. The Mongols who have immigrated from Yunnan.

TRIBES OF MONGOL ORIGIN FROM NEIGHBORING LANDS

Hôs.	Méos-Dam.	Yaos-Lantènes (black)
Méos-Khao.	Méos-Dèng.	Yaos-Khao (horned)
		Yaos-Ao-Tchaine (with sapeks)

4. The foreign Asiatics.

Annamites.	Burmese.	Kûnes.
Cambodians.	Yunnanese.	Tsongs-Sous.
Siamese.	Ngieous or Nuons.	Malays.
Chinese.		

174
563
144

"When the Annamites, who were of Chinese origin, succeeded, although not without difficulty, in destroying the Cham empire, they drove the conquered people back into the Mékong basin where a kingdom grew up which had Bassac as its capital and was known by the name of Champa-Sak by the Laotians. It was then that the Thais, driving the Khas and the Chams whom they could not absorb or who resisted them back towards the mountains, took possession of all the plains and all the valleys. From this last mixture, on top of so many others, there has resulted quite a large number of varieties which have a common origin and have had a parallel development and life, but which have not mixed with neighboring varieties. The generic name of Thais which is given to this collection of men implies a certain number of types which, if not different, are at least dissimilar in certain respects. Finally, there were two rather inconsiderable infusions of Aryan blood. The first occurred in the fifth century A.D. and went northward from Cambodia as far as Luang-Prabang. The second was in the seventh century, when the sacred books were brought from India through Burma and the north Mékong valley. A curious fact worthy of note is that the Chinese pilgrims Fa-Hiang and Huyen-Tchang, returning from the Indies where they had gone to study the Buddhist religion, wrote their well known works in China at about the same time. The influence of the Aryans, who were the bearers of the sacred books of Buddhist doctrine and also of many Brahminic superstitions, manifested itself especially in a physical way among the Thais of the northwest and less noticeably among the Thais on the very banks of the Mékong.

"Although the Aryans scarcely transformed or modified a small segment of the Thais from the physical point of view, without having any influence of this type on the rest, it may nevertheless easily be asserted that the moral influence which they exerted was felt by all the Thais and that all of them had their moral and intellectual life [123] modified by the Aryans to an appreciable degree. Only the Khas escaped this influence."

Finally, in conclusion, this author adds:

"The population of Laos can be naturally divided into three broad categories:

"1. The Thais, who include all the people speaking the Thai language with slight differences in accent and a few differences in vocabulary. The chief among them are:

"The Laotians, the Phou-Thais, the white, black and red Thais,

174
563
144

the Thais-Neua, the Pou-Eums, the Lis and the Youns.

"2. The Khas, and the Khas who are evolving towards types of the first category;

"3. The inhabitants who come from neighboring countries: China, Yunnan, Annam, Cambodia, Siam, Burma."

We shall now give Dr. Lefèvre's version (1):

(1) Dr. Lefèvre, Un voyage au Laos, 1898.

"1. The first inhabitants of the peninsula or true aborigines were the Khas, a nearly savage fold without monuments and, so to speak, without any form of writing, who were driven back into the mountains by the successive invaders of their territory.

"2. The Malays or Chams were the first colonists to come to Indo-China. Little by little they succeeded in forming several principalities, the most important of which was the kingdom of Champa or Tiampa, which included the whole coast from Tourane to Baria.

"3. After the Malay infiltration came the arrival of the Brahmins, who had been driven out of Benares with their leader Pra-Thong. They struggled with the Malays and almost absorbed them in the end. The Brahmins were the first ancestors of the Cambodians.

"4. Under Açoka, emperor of Burma, took place the arrival of the Kmers who came from Pégou and Hansavadi and settled in Cambodia, thereby overshadowing the Brahmin caste.

"5. Tartars came down from the north and leveled all. They were followed by the Thais who came from Mongolia or Setchuen and who spread to Siam, Laos, Burma, Kouang-Si, Kouang-Toung, the north of Tonkin and the island of Haïnan.

"6. To the east, on the coast, are the Annamites, who came from Kouei-Tcheou and occupy all the territory included between the Annamitic Chain and the sea."

Dr. Lefèvre's conclusions are worthy of note, for they were based on documents which are reputed to be authentic. We [134] should, however, add one particular relating to the prehistoric period, that is to say to the epoch of polished stone and the bronze age. At that time there were human beings in the Mékong basin who had the same way of life, the same kind of tools and the same methods of work as our own ancestors in ancient Gaul. In fact, the interesting

172

177 563 144 Notice should also be taken of the transformation which has been going on for half a century or so, in the fusion of Khas with Lus, Laos and Thais. From these fusions have emerged the mixed-blood races which are known as Phou-Thèngs, Phou-Thilongs, Soués, Phongs, Phou-Oks, Laos-Nûs, etc. [137] [Illustration] [138] [Blank page]

[139] Later on in 1898 and 1899 the 1894 experiment was tried once more, thanks to the intelligent initiative taken by the Superior Commandant in Upper Laos. His Majesty the king of Luang-Prabang proclaimed the emancipation of the Khas in his kingdom on both banks of the Mékong and even of those who, while natives of Luang-Prabang, are employed in Siam in the lumber camps of the upper Ménam valley.

In résumé, the Khas of French Laos are anything but a negligible quantity, but rather constitute a force and a reserve of energy from which we may draw great profit.

3. LANGUAGES

197 194 It is impossible here to examine in detail the many Kha idioms and dialects, which only a long and attentive special study could succeed in coordinating, in grouping by similarities and in identifying with other languages, idioms and dialects which contributed to their formation.

The Kha dialects have harsh consonant sounds, among which the R and K are particularly noticeable, in contrast to what is the case in the other forms of the Thai language spoken in Laos where R, except in Siamese, is replaced by L or H.

Insofar as it is possible to judge, the primitive languages must have been corrupted when the land was invaded by foreigners. From that time on they dissolved, changed and became subdivided into idioms, and then into varied dialects. Besides the regional and racial 211 idioms and the various local dialects the Khas, who do not (except for the Khouènes) have any form of writing, use various means to translate their thoughts, and symbolic objects such as strips of wood in which they make notches in accordance with a conventional system.

This method may be compared to that of a great many illiterate persons, who sometimes succeed in keeping quite complicated accounts by this means.

If one were to entrust a letter to a Kha courier, for example, one [140] would give him the following symbolic objects grouped together:

[114] of what has been observed, and because no better expression of the facts could be hoped for.

THE THAI RACE

142 "Laotians. Of all the Thais, the Laotian is the one who has
144 remained the purest, although he has a much higher proportion of Aryan blood than the other varieties, with the exception of the Lus. Fairly tall in stature, his hair cut short, elegant in his movements and more refined than all the other inhabitants of the land, he is the aristocratic type of Laos. His upbringing, his education, his religion and even his vices have a mark of distinction which make
438 them stand out above those of his neighbors. An excellent boatman,
505 and a trader rather than a farmer, he is the one who seems the master
484 of the land, as much by virtue of his commercial aptitudes as by the ease with which he ranges the country. Mounted on his long and narrow shaped pirogue, made in one piece of a tree trunk hollowed out by fire, he goes great distances to visit peoples of the most varied races [175] [Illustration] [176] [Blank page] [177] and serves as a link between all the human varieties which populate Laos. He is at home and at his ease everywhere, standing out clearly above all his countrymen in this respect.

[361] "The Laotian prefers to settle along navigable watercourses and in proximity to plains of ricefields. He is glad to have his land
[241] worked by mercenaries or by dependents of inferior race, and some-
[567] times by slaves (at least before our arrival). He himself, with quite an extensive knowledge of the needs and resources of the other inhabitants of the land, particularly likes to traffic in all kinds of merchandise. He it is who goes to buy forest products and cereal grains on the spot from the mountainfolk or from sedentary farmers, and sells them cloth, salt, tobacco, earthenware, farming implement
[439] etc. in exchange. He it is who exports the products of Laos to neighboring countries and brings back the things which Laotian industry cannot produce. His business as a commercial traveler, which he likes and which gives him a good standard of living, occupies him for only a few months of the year but brings him into contact with all the neighboring peoples and also with the Europeans and Chinese in the Siamese, Annamite and Cochinchinese trading posts. Thence arises his veneer of civilization which strikes one at first glance.

526
59
[525]
422

Tribal Tai

s the long pirogue, and the jockeys are the oarsmen. Nor will it be in vain to remark that, as in our races, heavy wagers are often laid by the owners and the lovers of this kind of sport.

619
144
175

Thais or Phou-Thais. The Thais or Phou-Thais are divided into four distinct groups. These are:

1. The Khao-Thais (white);
2. The Dam-Thais (black);
3. The Deng-Thais (red);
4. The Neua-Thais (northern).

The Khao-Thais are the result of marriages between Chinese men and Dam-Thai women, or vice versa, although the former case is the most frequent. They do not form large agglomerations, but only isolated family groups in the midst of the surrounding population. They are found only in the northern part of the Sib-Song-Chau-Thais, a territory which is dependent on Laos from the ethnographic point of view but administratively attached to Tonkin.

The following is what is known of their origin: [229] [Illustration] [230] [Blank page] [231]

"Around 1600 a rebel Chinese leader assembled a few partisans, set sail from Canton and landed at Haiphong. From there he went on to Bac-Ninh, continually increasing the number of his men. At Bac-Ninh the rebel leader received an envoy from the king of Annam, who asked him to help put down the Thais and the Muongs of the Black River. The Chinese leader accepted, and after leaving Bac-Ninh he went to Lao-Kay, from which point he soon entered the province of the Sib-Sing-Chau-Thais. After defeating the Thais and the Muongs he was given this province out of gratitude for his help. His troops, worn out by the campaign, settled in the country and lost no time in marrying Thai women. It was from such unions that the white Thais were born" (1).

(1) E. Picanon, op. cit. [Le Laos français, Paris, 1901.]

619
563

Dam-Thais and Deng-Thais. These two varieties have a common origin and belong to the same family (2). The different names which

(2) Thais are found in nearly all of Laos, where they are scattered among the Laotian population. They are particularly numerous in the Hua-Pahn, where they are in the majority in certain muongs.

149: Reinach--400 G-3 (no date) 1931 AM1 Indochina
Laotians AM8

[102]

APPENDIX XVII
ORIGIN AND DEVELOPMENT OF THE PEOPLES OF LAOS
I

563
•144
174

Which was the truly autochthonous race, whence did it come, and what were its mores and customs? No one can answer this question, and the only statement which can be advanced is that the savage peoples must have settled in the Indo-Chinese peninsula at a time when present-day Indo-China did not yet exist, geologically speaking, and when a greater or lesser part of the Asiatic continent was covered by water.

Coming from the Malay Archipelago, the Khas occupied the south of the peninsula at first and immediately entered into a struggle with the aborigines. Stronger and more intelligent, they drove the aborigines back into the forests and mountains and founded groups and colonies in their midst which gradually absorbed the first occupants, until that day when the victorious Khas came up against men of the yellow race who drove them back into the mountains in their turn, and into the poorest and most remote parts of the land.

Coming down from the high plateaus of central Asia, probably from Tibet, the men of yellow race came in through the northwest and at first occupied the northern provinces of the immense territory which was later to make up the Chinese empire. These natives, whom the Chinese chroniclers designate by the name of Y, that is to say "Bearers of large bows," and by the name of "Miao-Tse," or "Sons of the uncultivated fields," were driven back in their turn by new invaders. They then fell back into the southern provinces and sought refuge on little-accessible peaks where more or less pure types of their ancient race may still be found today, and from there they spread into the valleys of the Mekong, the Menam, the Salouen and the Irrawaddy. Isolated from one another as a consequence of their expansion, these individuals of primitive race became mixed with one another and with the first inhabitants of the conquered regions, and gave birth to intermediary sub-races and to distinct groups whose character and even number is very difficult to determine. Language became [103] differentiated, the kind of handwriting used was influenced by the proximity of more powerful peoples, dress changed, and yet all of them preserved analogous usages and beliefs which militate in favor of a common origin. Thence arises the necessity of seeking the origin of these peoples in the diversity of families, tribes, sub-races and races which successively shared the extreme provinces of present-day

[171
177]

China and Indo-China(1)

DE PRANON, LE LAOS français, 1901 CHAUMEL, PARI

China and Indo-China (1).

[113] (1) E. Picanon, Le Laos français. 1901, Challamel. [Paris.]

II

173 563 144 Laos, Thais and Khas. Although the Laotian legends attribute the same origin to all of these (Mueng-Theng or Dien-Bien-Phu) and say that they all came from the same "gourd" (Nam-Tao-Phoun), it is hardly likely that the Laotians and the Khas have a common origin. Indeed, the characteristics which serve to distinguish the two races are too numerous and too marked, both from the point of view of the racial types themselves and as regards language, mores and religious beliefs.

144 174 Nor can it be affirmed that the Khas are the representatives of the aboriginal population, for before any of their people had mounted the throne of Luang-Prabang, six kings foreign to their race had already occupied it--if we may regard the list of the first kings of the land which is preserved in the Phong-Sa Va-Dan (annals of the kingdom) as correct--and of these conquering princes the first is said to have come from India, and the second from Cambodia.

In any case, the Khas are said to have preceded the Laotians in the land, and it was not until the reign of their fourth and last king that they are supposed to have been conquered and driven out or enslaved by the Laotians, who had come down from Dieu-Bien-Phu. [609] Since that time, and despite many revolts of which the last is almost recent, the Khas have never ceased being "a folk taillable and liable to forced labor at pleasure" for their vanquishers, and their name has become a synonym for a low person or slave in the current idiom. [561] Not until 1895 were the Khas once and for all freed--freed is perhaps not the word, for in the strict sense they were never slaves--or at least summoned to enjoy a system of rule similar to that of the other natives and which left no margin for arbitrariness and vexations.

173 In designating Dien-Bien-Phu as the cradle of the Laotian people, or at least in attributing to the Laotians and the Thais a common origin, legend seems to be in agreement with reality. There are indeed many points of resemblance and contact between the two peoples. The type is invariably the same, although finer in the native of Luang-Prabang than in the native of Lai-Chau or Dien-Bien-Phu. 175 Not more than two hundred years ago the Laotians still wore, like the black 291 Thais, the Annamite costume and their hair wound in a coil. It 177 was doubtless after contact with the Siamese--who had themselves

175 291 177 [104] taken after the Cambodians in this respect--that they later adopted the "sampot" and formed the habit of cutting their hair very short, just as the Thais of Lai-Chau today dress like their Chinese neighbors and wear their hair in a long pigtail. The same reasons may also explain modifications in language and writing, which must have been identical in the beginning.

563 144 Of the Phou-Thais who are settled today in the territory of Luang-Prabang, some--and these make up the greater number--are black Thais (aborigines) from Dien-Bien-Phu, with a darker coloration than the inhabitants of Lai-Chau, who are called white Thais for this reason. The others belong to this second variety.

The ones who sacked Luang-Prabang in 1887 under the leadership of Deo-Van-Tri were white Thais.

Youns. The Laotians living on the right bank of the Mekong at Xieng-Mai, Xieng-Sen, Muong-Nan, etc. are called Youns. [304] The only feature which distinguishes them from their fellows on the left bank is that they generally tattoo their stomachs, whereas the others tattoo the thighs and upper part of the legs, whence the names "Lao-Phoung-Khao" (white-bellied Laotians) and Lao-Phoung-Dam (black-bellied Laotians) which are used in designating the ones and the others.

Phais. Neither do the Phais constitute a separate racial group. They are Khas who are in the process of being transformed, Khas crossed with either Lus or Laotians according as their neighbors have been representatives of the first or the second of these races. Although after this contact they have begun to police themselves and to bring their way of life into conformity with that of the Lus or Laotians, they are nonetheless subject to the same regime as the Khas in respect to taxes and other matters.

563 125 Lus. The Lus, who are natives of the Sip-Song Pan-Nas, did not come and settle in any great numbers in the territory of Luang-Prabang until long after the Laotians, and then only in order to flee the war which was desolating their own land, or simply because they hoped to find better living conditions in this territory. The immigration took place in an entirely peaceful manner, and since that time the Lus have not ceased to live on good terms with the Laotians, whose mores and dress they have generally adopted and by whom they will soon be completely assimilated.

563 Khos, Meos, Yaos. These various names designate natives whose racial type, dress and hairdo ending in a queue unquestionably denote a Chinese origin, and who do not differ from one another except